

than a little and it is the collection of many littles which makes the much. The Church is accomplishing such great things today, not through the large gifts of the few, but through the moderate gifts of the many. In the Roman Catholic churches it is the very small gifts of the great multitude on which the Church has to rely. All Christians ought to be as faithful as many obscure but earnest Christians are who are the real strength and power of the Church in the world.

"I am only one  
But I am one;  
I cannot do much  
But I can do something."

Who ever will say that and act upon it will help.—  
S. S. Times.

#### DR. CHAPMAN'S NEW PLANS.

Tidings come from Australia, in which far away land Messrs. Chapman and Alexander have been holding meetings, that Dr. Chapman has resolved to modify his plan of campaign on returning to America. Heretofore he has required as a condition of visiting a community, that the participating churches shall dispen-  
se with their usual services. Having had experience of a different plan in Australia it is now said that:

"He will henceforth make it a condition that in every town he visits all the ordinary course of church life and work shall be kept going, and he will interweave his meetings with the familiar and ordinary gatherings of the churches, so as not to discredit them, or attenuate them, or compete with them, but to stimulate them. He will not hold a meeting, for example, on Wednesday nights, as this is an ordinary night for church meetings. He will not hold a service on Sabbath nights, for this will clash with the ordinary church service, but will give five evenings in the week to evangelistic gatherings, and on the other two evenings every church will be expected to apply the methods of the mission to kindle its fire, repeat its music—within its own walls."

Unlike the usual professional evangelist, Dr. Chapman has always emphasized the importance of the pastoral office and of the organized church. He regards himself as a helper and believes that permanent results depend mainly upon the faithfulness and efficiency of the Church in the use of the appointed means of grace.

#### THE CROSS AS SALVATION.

There is one only way of getting rid of the offense of the cross. It is by yielding to it. The moment the cross accuses you of sin, and you harden your heart against it, that moment you begin secretly to hate it. Think earnestly of what that means—secretly to hate the cross.

But there is another side. The moment the cross accuses you of sin, and you yield to it, that moment you begin to love it. All its accusation passes away like the mists when the sunshine bursts upon them. When you kneel, and with deep sorrow and repentance confess your wrongdoing, ask forgiveness, and seek divine help, then the cross gleams and sparkles

with light divine. Then the soft sunshine of God's infinite love falls upon your soul with a great tranquilizing peace, and you taste an infinite joy. For the cross is not in the world to condemn the world. It is in the world to save it. The cross is not in the world to accuse you of sin, the cross is in the world to offer you an escape from sin. The cross is not here to rob you of happiness, it is here to give you the highest happiness.—Pulpit.

#### SPURGEON'S PRAYERS.

Much has been said of Spurgeon's prayers. Those who heard them were profoundly impressed by them. The great preacher was also a great intercessor. His prayers were Scriptural, earnest and importunate. He pleaded as one might plead for his life. Witness the fervor and devotion of the following extract from a prayer for the Church:

"Once more we pray thee bless thy Church. Lord, quicken the spiritual life of believers. Thou hast given to thy Church great activity, for which we thank thee. May that activity be supported by a corresponding inner life. Let us not get to be busy here and there with Martha, and forget to sit at thy feet with Mary. May thy truth yet prevail. Purge out from among thy Church those who would lead others away from the truth as it is in Jesus, and give back the old power, and something more. Give us Pentecost; yea, many Pentecosts in one, and may we live to see thy Church shine forth clear as the sun, and fair as the moon, and terrible as an army with banners.' God grant we may live to see better days. But if perilous times should come in these last days, make us faithful. Raise up in every country where there has been a faithful church men who will not let the vessel drift upon the rocks. O God of the Judges, thou who didst raise up first one and then another when the people went astray from God, raise up for us still—our Joshuas are dead—our Deborahs, our Baraks, our Gideons, and Jephthahs, and Samuels, who shall maintain for God his truth, and worst the enemies of Israel. Lord, look upon thy Church in these days."

To engage in the performance of home duties faultlessly, without petulance, without haste, without fretting—to repress the sarcastic and unkind word, to be calm in the hot moment of anger, to do without weariness, and to suffer without murmuring, to be charitable in judgment and trample out of the heart the Pharisee spirit, deeming life at once too short and too costly for quarrels and for pride; to maintain a chivalrous honor in all business relations; to hold back from the temptations of doubtful or hasty gain; to wear "the white flower," not "of a blameless life" only, but of a life cleansed from its earthliness and made pure by the Holy Spirit; to walk about the world and before men with a calm heart filled with love; to shed abroad the "sweet savor of Christ," and allure men to the heaven to which they know you to be traveling—these are but many-sided exhibitions of the one holy character, many facets of the one jewel of fidelity by which you are to be "approved" of your Father which is in heaven.—Punshon.